

9. **Practice of accumulation** - This topic is concerned with the practice of accumulating great merit and great wisdom.
10. **Practice of definite emergence** - This practice consists of practicing eight different 'definite emergences' such as the practice of the three great objectives, of equally realizing the emptiness of all phenomena, of endlessly working for the benefit of sentient beings, and so forth.

BODHICITTA

The first of the ten topics that exemplify the exalted knower of aspects is Bodhicitta, which is also called the *Mind of Enlightenment* or *Mind Generation*.

Maitreya explains Bodhicitta in three verses. The first verse (verse 19 of the *Ornament*) describes the definition and the "branches" (i.e. elements) of Bodhicitta:

*Mind Generation is the wish for
Complete enlightenment for the benefit of others.
Just as in the sutra, the one and the other
Are explained briefly and extensively. [19]*

The meaning of the first verse is:

The definition of **Mind Generation** or Bodhicitta is: a special mental main mind which is the entry way to the Mahayana path and is concomitant with its assistant aspiration (**the intense wish**) that focuses on **complete enlightenment for the benefit of others**.

Just as the one (the *enlightenment aspiration*) **and the other** (the *aspiration to benefit others*) are explained **in the** middling **sutra** (the *Perfection of Wisdom Sutra in Twenty Thousand Verses*) likewise they **are explained briefly and extensively** in the short (the *Perfection of Wisdom Sutra in Eight Thousand Verses*) and the extensive sutra (the *Perfection of Wisdom Sutra in One Hundred Thousand Verses*).

Therefore, the first two lines of the first verse teach the definition of Bodhicitta, while the third and fourth lines teach the two branches or elements (*yan lag*) of Bodhicitta.

The two branches/elements of Bodhicitta are:

- a) *Aspiration to benefit others*: Aspiration that focuses on the benefit of others (i.e. aspires to achieve the benefit of others)
- b) *Enlightenment aspiration*: Aspiration that focuses on one's own enlightenment (i.e. aspires to attain the enlightenment of a Buddha)

a) *Aspiration to benefit others*

Here '*others*' refers to sentient beings other than oneself, whereas 'benefit' is of two types:

- i. Temporary benefit, which refers to the liberation of an Arhat and
- ii. Ultimate benefit, which refers to the enlightenment of a Buddha

The *aspiration to benefit others* is a branch/element of Bodhicitta because it constitutes the mental factor of aspiration that is one of Bodhicitta's main causes. It therefore precedes the cultivation of Bodhicitta and arises as a result of meditating on two methods: the 'Six Causes and One Effect Instruction' (understanding that all sentient beings have been one's mother, recognizing their kindness, and so forth) and 'Equalizing and Exchanging Self for Others'. The main focus of the *aspiration to benefit others* is other sentient beings' liberation from suffering in general and their enlightenment in particular. Thus, the aspiration that must precede the *Mind of Enlightenment* is a mental factor that aspires to other sentient beings' liberation from suffering and full enlightenment.

b) *Enlightenment aspiration*

Enlightenment aspiration is the principal mental factor of Bodhicitta because it aspires to attain enlightenment for the benefit of sentient beings, as a *result* of aspiring towards the liberation and enlightenment of all sentient beings, and hence having the wish to lead them there.

The enlightenment of a Buddha here refers to two bodies or *Kayas*: The (1) *Dharmakaya* (Truth-body/*Chos sku*) and the (2) *Rupakaya* (Form-body/*gzugs sku*). The *Dharmakaya* constitutes the

omniscient mind, the cessation of cognitive obstructions, and so forth. The *Rupakaya*, on the other hand, refers to the actual Buddha who gives teachings and who manifests in whichever way is most beneficial to sentient beings. Since sentient beings cannot communicate with the omniscient mind or the cessations of a Buddha, it is the *Rupakaya* that is most beneficial to them. Thus, when aspiring to attain enlightenment - as a result of aspiring to benefit sentient beings - one mainly aspires to attain the *Rupakaya* of a Buddha.

In short, the *aspiration to benefit others* must precede the generation of Bodhicitta and thus the generation of *enlightenment aspiration*, because the main objective of a practitioner of the Mahayana teachings is others' benefit, i.e. others' liberation and enlightenment. However, since one is able to lead others to enlightenment only *after* one has become a Buddha, practitioners generate subsequent to the *aspiration to benefit others* the aspiration that focuses on one's own enlightenment (*enlightenment aspiration*). Hence, the aspiration to attain enlightenment oneself arises from the aspiration that aspires towards the enlightenment of all sentient beings and arises in dependence on the latter.

The mental factor of *enlightenment aspiration* that focuses on one's own enlightenment is conjoined with the main mind that is Bodhicitta - i.e. the *Mind of Enlightenment*. Furthermore, as mentioned above, of the two objectives - other's enlightenment and one's own enlightenment - other's enlightenment is the principal or immediate objective whereas one's own enlightenment is merely the secondary or indirect aim. Yet, even though the aspiration towards others' enlightenment must precede the aspiration towards one's own, in order to fulfil those aspirations, one's own enlightenment must precede the enlightenment of others.

The three sutras referred to in the third and fourth lines of the first verse of the *Ornament's* three verses on Bodhicitta (see Handout 03, page 2, and Handout 04, page 1) are the extensive, middling, and short sutras. The extensive sutra refers to the *Perfection of Wisdom Sutra in One Hundred Thousand Verses*, the middling sutra to the *Perfection of Wisdom Sutra in Twenty Thousand Verses*, and the short sutra to the *Perfection of Wisdom Sutra in Eight Thousand Verses*.

Even though the *Ornament* is a commentary on all the *Perfection of Wisdom Sutras* (17 of which were translated from Sanskrit into Tibetan) those three are considered to be principal sutric sources (*bshes bya rtsa ba'i mdo*) of the *Ornament*.

The next two verses (verse 20 and 21) present one of the categories of Bodhicitta: the category by way of similes, which consists of twenty-two different types of Bodhicitta.

*As for this: earth, gold, moon, fire,
Treasure, jewel mine, ocean,
Vajra, mountain, medicine, friend,
Wish-fulfilling gem, sun, song [20]*

*King, store-house, great path,
Riding mount, spring,
Lute, river, and cloud.
Thus, these are the twenty-two aspects [21]*

The meaning of the two verses is:

As for this, the category by way of similes, sets out twenty-two different types of Bodhicitta: (1) **earth**-like Bodhicitta, (2) **gold**-like Bodhicitta, (3) **moon**-like Bodhicitta, (4) **fire**-like Bodhicitta, (5) **treasure**-like Bodhicitta, (6) **jewel mine**-like Bodhicitta, (7) **ocean**-like Bodhicitta, (8) **Vajra**-like Bodhicitta, (9) **mountain**-like Bodhicitta, (10) **medicine**-like Bodhicitta, (11) **spiritual friend**-like Bodhicitta, (12) **wish-fulfilling gem**-like Bodhicitta, (13) **sun**-like Bodhicitta, (14) **song**-like Bodhicitta, (15) **king**-like Bodhicitta, (16) **store house**-like Bodhicitta, (17) **great path**-like Bodhicitta, (18) **riding mount**-like Bodhicitta, (19) **spring**-like Bodhicitta, (20) **pleasant sound**-like Bodhicitta, (21) **river**-like Bodhicitta, (22) **cloud**-like Bodhicitta. **Thus, these are the twenty-two different aspects** of Bodhicitta.

[Extensive explanations of Bodhicitta, its causes, definition, categories, and so forth were given during the IBD philosophy course in the autumn of 2010 and spring 2011.]

